

ROSICRUCIAN DIGEST

1959
MARCH

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Our right to
infinity.

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A learning that out-
lived seven centuries.

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On Gravity

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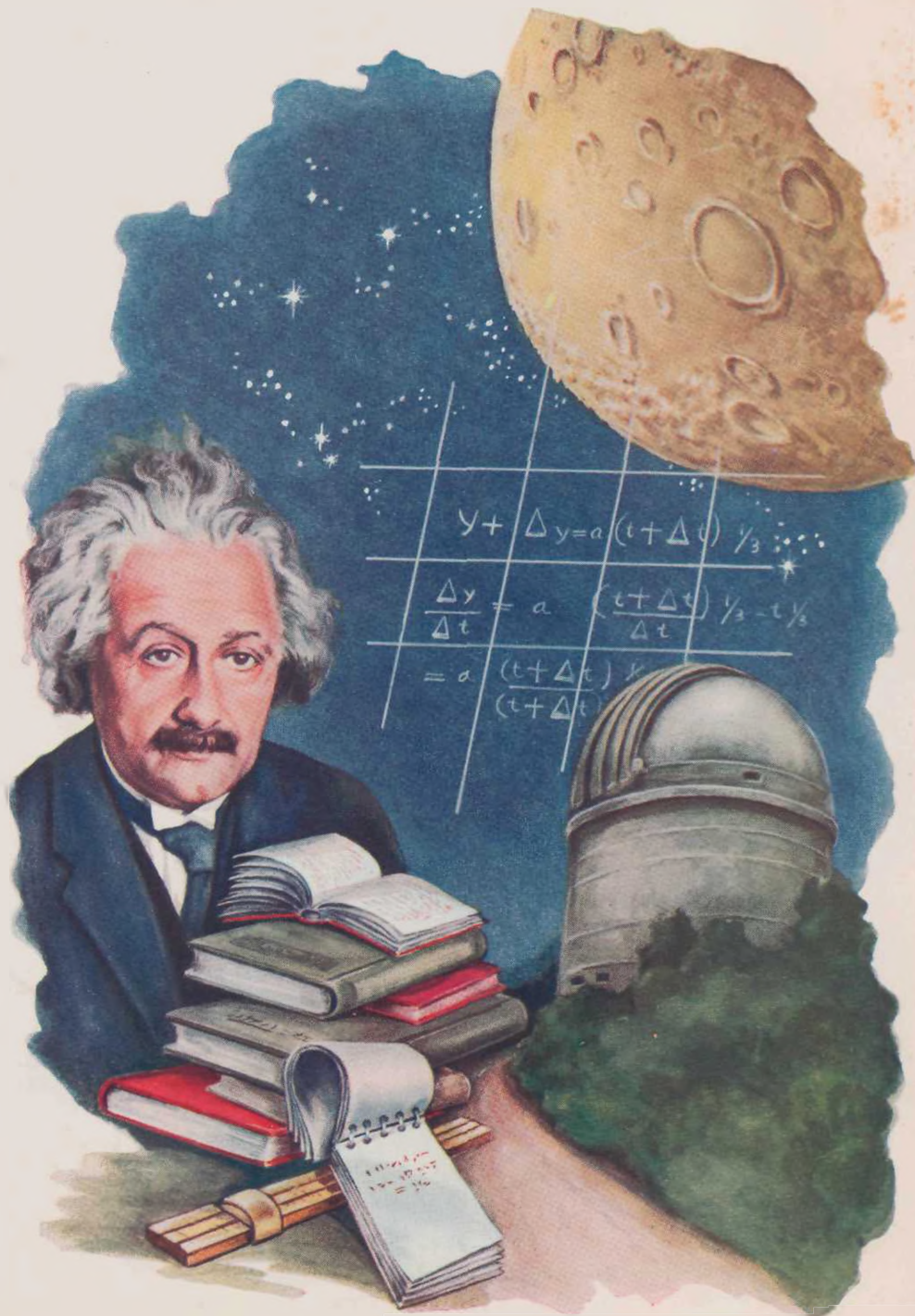
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MONUMENT TO THE PAST

This huge Mayan pyramid is popularly known as the *Pyramid of the Niches*. In each of the niches were at one time figurines of gods, some of which were symbols or glyphs of the Mayan language. The pyramid is part of a lost city in the jungles of Mexico near the Gulf of Mexico. The surrounding mounds are as yet unexcavated structures of the once sacred city.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH

Is Blood Transfusion Morally Wrong?

By THE IMPERATOR



HERE are religious sects, both in Europe and in America, which prohibit their devotees from receiving blood transfusions on moral grounds. They quote sections of the Bible which they interpret literally as constituting it a sin for one to permit the blood of another to be injected into his veins.

In Deuteronomy 12:16, we find: "Only ye shall not eat the blood; ye shall pour it upon the earth as water." In Acts 15:20 we find: "But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood." There are many other references which can be construed to mean that man should have nought to do with blood, apart from that which is created in his own body. Conversely, however, there are many other quotations from the Old Testament and from the New Testament in which blood rites are condoned.

In addition to this religious objection to transfusions, there are other conceptions which arise in the minds of some individuals causing their objection to blood transfusions. The blood stream, with its cells and intricate particles, has long been expounded in certain literature as the transmitter of personality and of traits of character. It has likewise been taught, by certain occultists and systems of philosophy, that the blood is the medium of conveying certain fatalistic impulses which shape the destiny of the individual through whose veins it flows. Consequently, insuperable moral deficiencies which shape evil

behavior are often believed to be transmitted by the blood. A recipient of the blood from a person thought to be definitely stigmatized for some reason, would, it is believed, inherit these characteristics. In other words, the recipient would have his personality and moral nature contaminated by the blood of such a person. In the light of modern knowledge, it is apodictical that moral characteristics cannot be transmitted through the blood by the process of transfusion.

Man produces within himself new blood cells constantly and in far greater quantity during his life than any quantity he will ever receive by blood transfusion. Further, the transfused cells do not have inherent within them those moral factors or fatalistic impulses that will influence the behavior pattern of the recipient.

The practice of blood transfusion is by no means a modern one. Medical papyri from ancient Egypt make reference to it, but the manner in which it was accomplished in those ancient times is not known. References to transfusion as a therapeutic practice have also been made by Roman poets. The works of Pliny and Celsus likewise refer to it. Blood transfusion has definitely been known in medical circles for over four centuries. It became a legitimate practice only since 1924 when Doctor Blundell published his work, *Physiological and Pathological Researches*.

Experimentation has also proved that transfusion from different animals might prove fatal. The serum of one animal "may be toxic to another, or cause a destruction of its blood corpuscles." As an example, the blood corpuscles of a rabbit added to the clear

serum of a dog or cat are quickly destroyed with the liberation of their hemoglobin. Human blood may be classified into four groups. Only 10 percent of adults fall into Group I. It is essential, then, that a donor be selected whose red corpuscles "belong to the same Group as those of the recipient."

This conclusion led to what is known as *blood typing*. Though a commonly used phrase, this term still remains a mystery to the average layman. There must be an agglutination (an adhering) of the red cells of one person with the plasma of another. Red cells have two *agglutinogens*, A and B, making it possible for them to be agglutinated (adhering together). A plasma has two *agglutinins*, A and B; note that these are different from those of the red cells. "For blood to adhere, to be agglutinated, an agglutigen and an agglutinin of the same letters must come together." For instance, the cells of a person of Group I (AB) will be agglutinated by the plasma of a person of Group III (BA), or of Group IV (AB). Simple tests have been devised by which this blood typing is assured.

There are diseases and injuries which necessitate frequent blood transfusions. Bleeding gastric ulcers and hemorrhages are specific examples. The lives of such patients have definitely been saved by such transfusions. The "foreign" blood in no way produced any psychological or moral changes in such individuals—which, in itself, should put to rest that superstition. But in the instance of the interpretation of a religious edict to the contrary, innocent children's lives have been jeopardized by the adamant refusal of the parents to permit transfusions.

This attitude discloses a certain pernicious influence dominant in the teachings of many religious sects. This attitude demeans the importance of this present life. Such believers make this existence but a necessary interval and prelude to life after death. The future, ethereal existence is eulogized as the glorious state for man. Consequently, no matter what sacrifices men make here for the next world, they are made to appear justified. This even extends to the very forfeiture of a child's life by the refusal to permit the child to have transfusions. Since the transfusion

is thought to be a violation of the sect's belief, it constitutes to them a mortal sin. In their orthodox opinion such sin would mitigate, if not completely omit, the child's chance for an immortal existence in the heaven of their conception.

Freedom of Choice?

In certain Provinces of Canada, States of America, and in countries of Europe, courts of law intercede in those instances where blood transfusions are refused and where life is endangered by the refusal. A child may then be taken forcefully from his parents and given the prescribed treatment in a hospital ordered by the authorities. The question then arises: is such an action a violation of the freedom of religious belief in those nations professing religious freedom? If a refusal to submit to blood transfusions is an inherent element of a sect's doctrine, would not the State's intervention then constitute a restriction of the principle of religious freedom?

This, of course, is a moot question. It concerns the philosophy of law and of sociology. The State exists as an instrument for the welfare of the people—at least, that is the theory underlying a democratic state. Consequently, it is not to the public welfare, it may be reasoned, that any element of society, any person or persons, enter into such practices that oppose the welfare of the individual, no matter what the reason given. The state is a *temporal* institution in contrast to the ecclesiastical or spiritual ones of religion. It is incumbent upon the state to protect the temporal existence of the individual. Obviously, this brings the state into conflict with the church—but necessarily so.

Suppose a sect, as has been done in the past, were to declare that its theology required human sacrifices or the practice of anthropophagy, or rites that constituted sacerdotal prostitution? If the state permits one act by religion that undermines temporal welfare it must also allow others. Does this place the state, then, in a superior status to that of religion in presuming to prohibit certain of the latter's beliefs when put into practice?



The state cannot presume to interpret divine tradition or ecclesiastical edicts. But the state has to assume that every individual, not an enemy of the state, has *the right of life*. That right must be maintained by it, or the state as an institution, in fact, society as a whole, would disintegrate. The state

must further assume that life is a precious gift to man. In theory, such life should be sacrificed only to save other lives. Consequently, blood transfusion becomes a necessary imposition where a life is at stake in the instance of minors.



Awakening to Freedom

By VINCENT EDWARDS



IR RABINDRANATH TAGORE may be gone, but his great dream for the future is now more alive than ever. Men everywhere can take heart when they think of his far-reaching vision.

When India's celebrated poet and philosopher passed away in his native Calcutta, tributes to his memory poured in from all over the world. His countrymen, of course, remembered all he had risked for a united India. The English-speaking nations, on the other hand, did homage to the poet whose genius had brought him the Nobel Prize.

Yet, these accomplishments seem of lesser importance alongside something else.

Tagore dared to dream of a world where all men were brothers and were no longer divided by racial and national hatreds!

When he was still quite young, his benign father insisted he drop his books and go up among the high Himalayas. Young Rabindranath had been meditative even as a boy, and the parent thought the sight of those lofty, snow-covered peaks might touch his spirit.

Whatever the effect was, one thing is known. Throughout the rest of his life the rising young Indian philosopher never wanted to live walled in by narrow prejudices and jealousies. The old-

er he grew, the clearer became the vision of a free world where human understanding would count more than national boundaries.

There, men would be able to live like friends, side by side, and scientists could pursue their studies unhindered as there was no reason for distrust. War had been outlawed by love and brotherhood.

Does that dream sound crazy?

It may to many, in this age of creeping suspicion. But if beauty and goodness are to prevail in the world, Sir Rabindranath's dream must come true. It remains man's only hope for the future.

Perhaps there could be no better time than the present for every patriot in his own land to join in the prayer that the great Indian poet voiced for his native country:

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out of the depths of truth;

Where tireless striving stretches its arms toward perfection;

Where the clear stream of reason has not lost its way into the dreary sand of dead habit;

Where the mind is led forward by Thee, into ever-widening thought and action;

Into that Heaven of freedom, my Father, let my country awake.

On Gravity

Are Modern Discoveries Proving Age-Old Rosicrucian Theories?

By E. J. RICHARDSEN, Ph.D.

INTRODUCTION



ALL force is divided in three parts. One of them is of electromagnetic nature. Another pertains to phenomena which fall in the field of space-time and gravity. The third is the interaction of the tiny entities of which all matter and energy is composed.

The above terms are given here in this form because they may help a didactic approach towards the miraculous phenomena that permeate our universe. Moreover, this threefold category of recognition may facilitate the co-ordination with Rosicrucian principles and their operational effectiveness in terms of a general World View. It may point out where our present concepts are valid, and also where modern observations require improved interpretation.

In which direction must our understanding travel to approach more nearly an adequate description of the cosmos in which we dwell and which pervades every fiber of our being?

Interaction between electricity and magnetism has been proven. Either of them can be restricted by proper magnetic and electric insulation or shielding respectively. Under the proper conditions, one can be transformed into the other.

Conversely, *no shielding is known for gravity. Gravity cannot be switched on and off like electricity.* It penetrates all matter. No insulation from the gravitational attraction of one body against another has been demonstrated to date.

As simple a phenomenon as the falling of a stone to the earth is in reality a highly intricate expression of a magnificent universal phenomenon. The same laws that control the fall of a stone seem also to underly the orbits of the planets, the motion of the moon,

the pendulum, the gyroscope, and other inertial phenomena.

To these forces there should be added those which only in recent years have become part of the fount of human knowledge. We are referring to the sub-microscopic world such as electrons, protons, neutrons, neutrinos, the several forms of mesons, and also the special nuclides and particles of which as of this date 32 are known, with more being discovered rapidly, as well as to such properties of space and the fields that traverse it and that are still in a state of investigation. Here the physics of the solid state enter, the properties of dielectrics and the tension between opposing fields whether they be electric "pressure" or other physical distortion of a medium stressed between two opposites—to mention but a few out of a much greater number of established facts.

Particularly in view of the extreme penetrating power of particles called *neutrons* (because they are electrically neutral), the structure of space, between such distributions of matter and energy that act to some extent as though they were discrete points, acquires significance.

EDITOR'S NOTE: The author of this treatise is a prominent physicist who in his private laboratory has been conducting extensive experiments in the field of gravity. He is likewise a Rosicrucian. The material here presented was exclusively prepared by him for the *Rosicrucian Digest*, and, in the light of the current Cosmic Age and space travel, is most timely. Obviously, the subject with which the author treats as an authority is a technical one, but he has succeeded excellently in reducing the technical language to a minimum.



Experimental Laws of Gravitation

We know that a body falling freely from a point of rest in the direction of the center of the earth gains increasing velocity, according to the following:

1. A body falling freely from rest acquires a velocity which is essentially equal to the product of 32.2 feet per second by the number of seconds during which the motion has lasted.
2. A body falling freely from rest moves over spaces essentially proportional to the consecutive odd numbers (1, 3, 5, 7, etc.) in each of the consecutive seconds during which the motion lasts.
3. A body falling freely from rest will, in a given number of seconds, essentially move over a distance which is found by multiplying the square of the number of seconds by 16.1 feet.

Two bodies, one of which has the mass M_1 , and the other the mass M_2 , and which are separated by the distance r , are drawn against each other by a force of mutual attraction (F) which is equal to the product of the masses, divided by the square of their distance and multiplied by a number called the universal gravitational constant G . This proportionality constant (G) was determined originally in 1798 by Henry Cavendish (18) with apparatus invented by the Rev. John Michell.

The value of G is called *by definition* the Gravitational Constant. It equals the force with which two bodies of unit mass attract each other over a distance of 1 centimeter.

Since the rotation of the earth counteracts the gravitational attraction, we find that on the equator where the peripheral velocity of our globe is maximum, the acceleration due to gravity is 32.0878 feet / second². However, at the poles where the peripheral velocity is the minimum the acceleration due to gravity is 32.2577, significantly larger than on the equator.

The acceleration due to gravity is also influenced by the altitude above sea level. This altitude correction is due to the differences resulting from a change of distance between the center of earth and the point of observation as well as to the rotation of our globe.

It assumes extended significance in this age of astronautics and orbiting missiles.

At a 200-foot altitude the correction is 0.000617 ft./sec²; at an altitude of 900 feet it is 0.002777 ft./sec². Additional corrections may be found in tables of acceleration due to latitude, gravity, and free air correction for altitude. (1)

In addition to the aforementioned latitude and altitude factors, apparent gravity is affected by large masses in the crust of the earth. Thus, deposits of oil, salt, rocks, and other geophysical factors influence gravity (and thus the mapping of areas of significantly different density as, for instance, subterranean oil deposits). Gravitometric measurements made at the side of a mountain show a change in direction and magnitude of the apparent gravity. Long distance guns trained near the side of a major mountain range, or near great ocean depths, cannot use spirit levels as reference points, but must use stellar reconciliation of their position.

All gravitometric work on extended bodies is based upon the basic supposition that whenever a body is suspended, e.g. by a cord from a fixed point so that it has come to rest after moving freely, there is one special point which is always on a line vertically beneath the point of suspension, whatever may be the point of the body to which the cord is attached where all the vertical lines intersect. This point is called *the center of gravity* of the body. The effect of gravity upon a body of any shape is to produce a force which acts in the direction that we are accustomed to call "vertically downwards." This force passes through the center of gravity of that body.

Methods for Determining Gravity

There are a number of different methods used for the determination of gravity. One of them is the pendulum, particularly in the advanced forms of instrumentation that originated with the Hungarian Baron von Eötvös. His gravitometric measurements were made from 1891 to 1897.

Gravity measurement is today in a high state of experimental perfection: The requirements of oil- and ore-exploration have exerted a valuable stimulus on the perfection of this technique.

Other ways of determining the gravitational constant with great precision were developed at the United States Bureau of Standards. (2) A new project, there now under way, is laid out to still further improve the accuracy of this beautiful work with the advanced methods of today's instrumentation.

Modern gravitometric work reduces the size of the Eötvös torsion balance into a small apparatus with quartz fiber suspension.

Although accuracy of the original Eötvös experiment has been increased from one part in 10^8 to one part in 10^{11} , *its basic concept still has not changed*. Thus the findings resulting therefrom remain unchanged. All theoretical work along these lines, including the last approach that is made now in this direction at two well-known Universities, overlooks the fact that *no mathematical theory can make statements beyond the experimental findings that were originally put into it*. A simple refinement just to drive precision to another decimal figure is inadequate. More basic thinking and particularly *basic creative experimentation is needed*.

No report on gravity would be complete without mentioning also some unorthodox methods of approach to the question of gravity. Some of them were carried through by Ch. F. Brush. He proposed, in 1910, a kinetic theory of gravitation in which he postulated that the ether is endowed with vast intrinsic amounts of energy in vibratory form. For a partial list of his papers, the reader is referred to the Bibliography. (6) to (14).

Another series of experiments that are still controversial concern themselves with the electrogravitic interaction as shown apparently by unusual forms of electrical condensers and similar set-ups. This Biefeld-Brown effect, as it is called, has been experimented with both here and abroad. Despite sensational news coverage on same, the results achieved to date must still be considered inconclusive. Also, as stated by Hermann Oberth, the father of modern rocketry, the principle of "electric wind" as a propellant for electric space ships, on which intensive work is done, is still experimental. This also refers to the jet-ion rockets and similar devices shown in the professional literature.

There is in existence, though, major work that is of advanced character and irreproachable. *The apparent interaction of what is termed gravitational and/or inertial mass with electricity, sound, and certain other phenomena has been proven experimentally*. This writer has observed the phenomena and has checked rigorously the *basically new concepts*. Their discussion in this place and time, however, goes beyond the scope of this essay.

Historical Review

The first known quantitative work on gravity in earthly surroundings was undertaken by Galilei (1564-1642). It was, however, not until the precise determinations of Kepler (1571-1630) that stellar observations were brought into a form of sufficient accuracy in order to make possible their subsequent generalized theoretical interpretation.

Kepler's laws as found in his *Astronomia Nova* (Heidelberg 1609) state as follows:

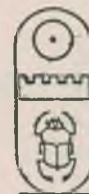
1. Each planet moves in an ellipse, in one focus of which the sun is situated.
2. The radius vector drawn from the sun to the planet sweeps over equal areas in equal times.
3. The squares of the periodic times of the motions of the planets around the sun are in the same ratio as the cubes of their mean distances.

These three laws form the foundations of that branch of astronomy generally called *physical astronomy* or *astrophysics*.

Interpretation of Kepler's final data was subsequently attempted by the brilliant Descartes (1596-1650), a Rosicrucian, as published in his *Principia Philosophiae* (Amsterdam 1644).

One should consider carefully this and other important preliminary work before going to the efforts of the Rosicrucian, Sir Isaac Newton (1642-1727), who in his *Philosophiae Naturalis Principia Mathematica* (London 1687) crowned the data then available by combining them into one complete system. (3)

Within the inertial frame of reference assumed by Newton (which is not rigidly applicable at all times according to more recent discoveries), the dynam-



ics of particles may be described by *Newton's Laws of Motion*, as follows:

1. Every body continues in its state of rest or of uniform motion in a straight line, unless compelled to change that state by the action of some outside force.
2. Change of motion is proportional to force applied and takes place in the direction of the line of action of the force.
3. To every action there is always an equal and opposite reaction.*

Newton's laws are valid within the accuracy of observations which were available to him. Thus they include the dynamics of the stellar bodies within reach of his telescope.

Also, where the vectorial sum of all the forces (F) acting on a particle becomes zero, Newtonian dynamics include such conditions where particles undergo *no* acceleration. This is termed *statics*. For this idealized condition, Newtonian Laws are directly applicable.

Limits within which Newton's Laws are Valid

However, *there is nothing static in the universe*. Even those particles which seem to be in a condition of rest, with reference to an inertial system of reference, are internally agitated by what may be termed *atomic* and *subatomic* motions. Moreover, they are traversed by fields of force and by particles penetrating through them and interacting at times with the dynamic conditions of their atomic and nuclear structure.

Thus, the Newtonian concepts must be considered an idealization. They are not rigidly true beyond the limits of observation and factual evidence available at the time of Newton. But this in no way lessens their value as a scientific and engineering concept within the enormous field that they cover adequately.

Such principles as the Conservation of Momentum (which is based on Newton's Second Law) have enduring significance, and so has the Principle of Conservation of Energy, to mention but two of the conclusions that are based on Newtonian Mechanics. The grandeur of the Newtonian concepts is

* Students of the Triad will find it fascinating that both Kepler and Newton formulated their famous laws within a concept of threefold structure.

in no way diminished by establishing the limits within which they are valid.

Newton consolidated all facts, observable in his day, into concise mathematical form. His laws of motion assume forces acting instantaneously at a distance according to the inverse square law. Gravitation, electrical, magnetic, and other forces were separate and distinct.

The upper limits of observation available to Sir Isaac were what the telescopes of his time could ascertain. At the lower end of the scale of size, only the modest microscopes existing then were available to him. Within these limits Newton's Laws of Gravitation are essentially correct as has been confirmed by many observers. Philosophically, however, it should be realized that the above-mentioned law is *an approximation, valid only within certain limits of magnitude*.

When we attempt to extend the Newtonian dynamics of particles in relation to forces acting upon them to the very small and to the very large and to conditions of extreme speeds, then Newton's concepts do not fully describe certain modern findings.

In the atomic and subatomic realm, quantum mechanics breaks down the classical laws of the continuum, although these laws are asymptotic limits for large masses and distances (Pauli's correspondence principle). (15)

At the macroscopic end of the scale we know that galaxies apparently move away from each other. The farther away the nebulae the faster the speed. Their speed of mutual recession as a functional of their distance was first stated by Hubble in 1929. He found that the recession of distant nebulae amounts to 550 km. per second per megaparsec. (5)* In other words, over these extreme cosmic distances we seem to deal at this moment of time with *repulsion* within intergalactic orders of magnitude, rather than with *attraction* of these enormous masses according to Newton's laws.

Whereas the mutual recession of the distant galaxies as such does not contradict Newton's Laws (since it could have been caused by an initial explosive impulse), the apparent slowing down and possible reversion of the receding

* 1 megaparsec equals 3.26 million light-years.

nebulae at the outermost fringes of resolution of our 200-inch reflectors may be non-Newtonian. This requires, however, still final confirmation. However, we do have experimental evidence for a number of phenomena which differ from Newton's Laws, such as the bending of light passing near the sun, the precession of the perihelium, and the relativistic curvature.

Only within the limits which describe the Universe essentially in terms of gravitational properties such as our limited solar system, it is helpful to consider it as a system of discrete entities held in dynamic balance of centrifugal force versus centripetal, gravitational attraction.

A generalization of the Newtonian Laws is represented by Einstein. His Law of Gravitation differs the less from Newton's as the intensity of gravitational fields and the velocities of the particles approach static conditions. Under such limiting conditions Newton's Laws tend to become correct. For this reason, Einstein's Law of Gravitation may be regarded as a refinement of Newton's Law, just as the latter is a refinement over Galilei's presentation. Again, from a dualistic viewpoint, it seems that at this moment of cosmic history the universe, as we know it, is expanding. This, descriptively at least, is tied in as one expression out of the several possible ones which conform to the general theory of relativity.

However, it is not the one and only solution. A steady-state model of the universe may be obtained—as was shown by F. Hoyle, the British astrophysicist—which requires for its satisfaction the continuous creation of matter. According to Hoyle one proton is created in each gallon of space on or about every billion years. This is the necessary postulate to keep constant the total density of matter in the universe as it can be observed from our viewpoint. Thus we have on one hand the galaxies receding from each other and on the other hand the creation of new matter. When these "young" protons will ultimately condense into enormous aggregations, they in turn will form the source of new clusters of galaxies. At that stage, the latter will then again recede from each other and the cosmic cycle will repeat. A first approach to

the simulation of galactic evolution in the laboratory was by Bostick (20).

Recent data gathered with the Mount Palomar 200-inch reflecting telescope seem to offer evidence that we are, at this moment, in the phase of cosmological unfolding where the cosmos is expanding from its originally condensed state. This may be the expanding phase of a *pulsating motion* of such enormity that its grandeur staggers the imagination. When this expansion will be followed by another contraction, and then again another expansion, is a thought that borders infinity.

The physicist viewing these phenomena with reverence cannot help feeling then that gravity as such is time-defined. Both contraction as well as expansion must be aspects of the same universal phenomena of which gravity, the way we define it, is but a part . . . where what is today *contraction* necessitates by the same inexorable laws *expansion* in the aeons to come. It is the largest, the slowest oscillation in the spectrum of vibrations, not limited any longer to the electromagnetic phenomena such as light, radio, and X-rays but now also, in its comprehensive form, including the gravitational phenomena . . . from the breathing-in and breathing-out of the nebulae in intergalactic spaces to the dance of the smallest sub-entities in the order of magnitude of mesons and, perhaps, even smaller . . .

What beyond Einstein? It is of far-reaching significance that *quantum mechanics proves that at the submicroscopic end of the scale the theory of relativity cannot be the last word.*

It is hoped that correlation between the quantum-mechanical concept of Max Planck (16), (17) with Newtonian Physics as refined by Einstein may perhaps some day permit the presentation of a more comprehensive picture of the Universe. This is the concept of the Unified Field Theory, the first approach to which was attempted by Einstein and in the direction of which we are moving today with the progress of Science.*

* Is it more than accident that a significant number of the major scientists who concerned themselves with the phenomena of gravity are reputed to have been Rosicrucians? It is said that, for instance, Descartes, Kepler, and Newton were connected with the Order in some way according to the period of history in which they lived. Einstein, too, was concerned with mystical pantheism. Will this grand tradition now be continued in terms of advanced contemporary physics?

(Continued on Page 99)



Cause of Color and Odor

By DR. H. SPENCER LEWIS, F. R. C.

This reprint from one of the writings of Dr. Lewis has not previously appeared in this magazine.



ALL color comes primarily from the rays of the sun or the vibrations of sunlight. White, as we see it in pure sunlight, is a combination of all colors. In a scientific laboratory, this is proved by a revolving disc combining segments of various colors in the same proportion as they are found in the spectrum of the sun. When this disc is revolved rapidly all of these colors blend together and give the appearance of a pure white disc.

Many of you have visited the light-and-color laboratory in the AMORC Science Building and have seen how we take the rays of the sun and through a prism break them up into a very large spectrum; then, through a simple contrivance we allow the movement and vibrations of the sun to form these colors into magnificent mystical pictures of landscapes, water scenes, portraits, emblems, weird and fantastic forms, and so forth.

All vegetation, including the flowers, derives its colors from these prismatic colors of the sun spectrum. But there is a Cosmic Law and principle involved that is very difficult to explain. Black is the absence of color and should never be considered a color itself. But everything in nature abhors darkness and blackness and seeks to vitalize itself with color. Therefore, it is a perfectly natural inclination on the part of the rose, the pansy, and the forget-me-not, and even the white lily, to attract to itself some color or a combination of colors. Primitively, all vegetation gradually adjusted the electronic elements of its composition into such forms as would attract and give the appearance of color. That is why we never see an absolutely black flower or any black living vegetation.

I know that attempts have been made to produce what is called a black rose, and I have gone far out of my way to see some of these freaks of nature that have been produced by specialists through long processes of interfering with and utilizing some of nature's laws. But even the blackest of the roses that have been exhibited are not actually black but a very deep purple, so deep that in ordinary light they appear to be black. When the brilliant sunlight was cast upon their surface, however, in the sheen of reflection in various parts there could be detected the very deep purple color. But even these flowers with a little tone of purple in them abhorred the darkness or blackness of their color and very quickly produced other roses that immediately tended toward reversion to the original type and color.

Odor is a result, also, of the arrangement within the living matter of the electrons that compose its elementary cells. It is easier to change the odor of a flower or piece of vegetation than to change its color, but here again any offspring of the adjusted flower will tend to revert to its original odor.

In the making of perfume it is generally stated that an extract is made



from the flower or living flowers, and this is called an essential oil. This oil is then diluted with cologne water or a refined spirits of alcohol to make perfume.

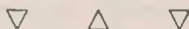
On one tour through Egypt and Europe, I took the entire party of tourists through the largest and finest perfume factory in France, at Grasse. Here the manager of the factory, a woman of great experience and a personal friend, at my request demonstrated how the essential oils were made. She ended her demonstration by giving every member of the party present some samples of the various perfumes. It was in this factory that such marvelous products had been made as the "Christmas Night" perfume.

During the demonstration she revealed to us precisely what happens when roses or other flowers are turned into essential oils. In the first place, it takes several tons of the flower in buds and their petals, minus any of the green part, to make about one ounce of the essential oil. The fresh petals with all of their beautiful odor are placed in contact with grease; the so-called oil in the leaves is squeezed into the grease and this is later refined and reduced to a small quantity of oil.

This essential oil is really the vital, living fluid of the plant and is comparable to the blood in our bodies—that is, the vitalized blood and not the de-

vitalized blood. It is, in truth, the electronic fluid that the Cosmic rays and Cosmic forces create in the plant by adding certain vibrations to the elements that are extracted from the earth by the living plant. When these essential oils are extracted, they are so concentrated in form and odor that the sweetness of the odor is not detected. Only a very strong and really objectionable odor is produced. It is when the oil is broken up with air molecules or molecules of deodorized alcohol that we begin to get the real sweetness of the flower's natural odor.

The art of making perfume is a very old one but still contains so many secrets that there are very few real perfume factories in the world making perfumes from actual flowers. Most of the popular perfumes on the market are made from synthetic oils or oils that are chemically treated by the mixture of certain chemical elements which artificially produce a simulation of the natural odor. That simulation is only about forty per cent correct at its best, but it gives us the faint impression of the natural flower, and we are fooled into believing it to be a perfect resemblance or simulation. Therefore, you may well understand why the attar of roses, as an essential oil, or any other essential oil, is very costly per drop, and why there are so few perfumes on the market that are guaranteed to be made from natural flowers.



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The King Who Used His Mind

By JOHN E. KELLER, University of North Carolina

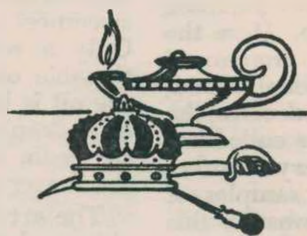
SOME men, for reasons unknown, put their minds to work while others around them are content to follow life's simpler paths. King Alfonso X, who was called by his people *El Sabio* (The Wise), had the ability to think, to draw upon the powers of mind and imagination, and to use creatively his God-given right.

Today his body lies entombed in Seville's great cathedral; the Spanish nation sees it and remembers what he did for Spain and its people many years ago.

Scholars the world over have recognized and revere his patronage of the arts and learning in many of its branches. His vast code of laws, the most widely distributed geographically of all law codes in the world's history, has even reached out to North and South America; and it still plays a part in the legal codes of a number of our states. Students of painting and of music are beginning to realize that he was one of the cornerstones of these arts; sociologists study his works for a picture of life in the thirteenth century; his role was important in the history of medicine, astronomy, the science of stones, folklore, comparative literature, and the development of the writing of history.

Without King Alfonso X, whole areas of Eastern knowledge, more advanced in the Middle Ages than that of the West, would have reached Europe much later. In short, he brought about in Spain a kind of renaissance and helped to advance the progress of civilization. In his own country every school child knows and respects his name.

Of all the kings of Spain, why did this man sense the need of the world and especially of his people, when others had failed to do so? Some have said



that other kings had to fight the Moors in Southern Spain, but history shows that King Alfonso X also faced this problem. All his life, even from the time of his adolescence, there were Moorish wars to be fought. And yet Alfonso X saw beyond battlefields

and the exercise of administrative duties. There were reasons for his being called *El Sabio*.

Alfonso became ruler in 1252. He had helped his father, St. Ferdinand, to capture Moorish Seville, and he ruled the conquered province of Murcia. Moors had been his enemies, and yet he did not hate them. He realized that they alone of the peoples of Spain could show him the way to much of the knowledge of the East that he so longed to learn.

King Ferdinand saw to it that Alfonso had a fine education—a rare thing in those times. Young Alfonso responded and became one of the most highly educated men in his time. And yet in the South among the Moors there was much to be learned that he did not know. The thing to do, as Alfonso saw it, was to assemble at his court the best minds available. How much money he spent in this way, and how much he was criticized for it by his more warlike and politically ambitious nobles has been the subject of long discussions by scholars and historians. But those who scoffed have been forgotten, and the man who founded universities and schools, who saw that professors received decent salaries, who attracted educators to Spain from many lands, and advanced all branches of the arts and sciences, will never be forgotten.

The thirteenth century was not an age noted for tolerance. Men were burned at the stake for religious beliefs that differed from those of the established order. Pogroms against Jews

were hideously bloody in most European kingdoms; the very name Moslem meant anathema to much of the Western world, due to the Crusades, and in Spain this hatred burned even hotter after the five long centuries of warfare with the Spanish Moslems.

And yet, in the midst of this hatred, and in spite of it, King Alfonso was so radical as to push aside considerations of race, religion, and color. He sent for and brought to Spain the best brains of the thirteenth century. The best legal minds assembled at his court; professors and scientists, whether Jew, Moor, or Christian, found welcome there. Those who studied and taught the so-called dark arts—astrologers, for example—lived near this king; his reputation as a patron quickly spread abroad, and soon artists, poets, German and French troubadours, Italian judges and lawyers, Portuguese and Provencal minstrels, were flocking to Castile. His court became the most intellectually stimulating spot in the whole of Europe.

There had been richer Spanish kings, and kings more powerful. Why had they failed to accomplish what Alfonso did for culture and the arts? Perhaps they failed to see—or refused to see—that the axis of learning had shifted from the Latin and Greek civilizations of the Western world to the Arabic civilizations of the Eastern. As the West lost its heritage of Graeco-Roman civilization and culture, the Moslem world picked it up and preserved it. In Byzantium, in Cairo, in Bagdad—yes, and in Moorish Cordova and Toledo and Granada—scholars and scientists preserved a great body of wisdom, not only from the ancient world of Greece and Rome but also from the mysterious East.

Few Europeans could read Arabic, the language of this culture. Alfonso saw the need of translation and he set up groups of translators. The wisdom of the East had to be translated into a Western language. Alfonso was radical here, too, for he did not have Eastern books translated into Latin, the language of Medieval learning; he had the books rendered into the language of his own people, and in this his mind was exceedingly modern. His idea was to provide Spain with a standard reference library, for he knew that without

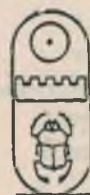
such a library there could be no true basis of education. To provide translators, Alfonso had to employ Moors and Jews, but he found nothing unpleasant in such contacts.

In Toledo lived groups of men of these races who in days past had translated Latin and Greek learning into Arabic for Moorish kings. Alfonso set them to translating Greek, Latin, and especially Arabic manuscripts into Castilian. The king paid good salaries, and what is even more incredible, he must have personally supervised almost all of what was done. Scholars today believe he read and edited and corrected all that was produced by these professional translators.

Even as the king faced the problem of education, other problems came to his attention. Spanish law was in a dismal state. King Ferdinand's efforts to improve it had helped, but there was great need for more improvement. Some areas of the kingdom were regulated by the debased remains of Roman law; in other areas *fueros*, or custom laws prevailed, handed down from the times of the Visigoths. A crime in one place might not be a crime elsewhere. And in those parts of the realm inhabited by conquered Moors, even Moorish laws existed. While still relatively young, Alfonso faced this problem. After several experiments at law books, Alfonso's legal advisers produced an enormous code known as *Las Siete Partidas* (*The Seven Divisions*).

Wrote Samuel Ashley Dunham, a foremost authority on the history of law: "It is by far the most valuable monument of legislation, not merely Spanish, but of Europe since the publication of the Roman (Justinian Code). . . . No code in use during the Middle Ages is to be compared with this for extent, for natural arrangement, for the spirit of justice generally pervading its provisions, or for knowledge. It is, in fact, a complete body of morality and religion, defining the duties of every citizen, from the highest to the lowest station; assigning the grounds for their duties, and deducing one obligation from another with great precision and with some force of reasoning."

The Seven Divisions have played a part in our own national history and even continue to do so. We are for-



tunate, therefore, to have an excellent translation made in 1931 by Samuel Parsons Scott. Its 1505 pages of law, with 47 pages of table of contents, make it an impressive book. In it lies the cross-section of an era.

One of the most striking parts of *The Seven Divisions* deals with schools and teachers. How far ahead of his own times he was! How un-medieval and how modern for a book written seven hundred years ago!

"The salaries of teachers should be fixed by the king, through his designating exactly what each one shall have, dependent upon the science he teaches, and in proportion to his knowledge of it. The salary to which each is entitled should be paid at three different times: one third when the pupils begin their studies; one third at Easter; and one third on the Festival of St. John the Baptist (June 24). . . . If any teacher should fall ill, after study has begun, and his sickness proves to be so serious and so long that he cannot teach at all, we decree that his salary be paid him in full, just as if he had taught; where he dies of his illness, his heirs are entitled to his salary just as if he had taught for the entire year."

Few schools today, even in America, do as much as this for ailing faculty members. Most have to pay their own substitutes, and if one dies, his family is lucky to get his salary for the rest of the semester or even the rest of the month.

The Seven Divisions caught on slowly in Spain, and were not actually promulgated until the times of Alfonso XI in 1348. However, from the time of their writing they began to play a part, and by and large, were the law of the land even long before actual promulgation.

These laws later spread to the Spanish colonies in the New World, as well as to North Africa, the Philippines, and parts of Asia—the widest territorial force of any legal code in the history of the world.

In 1769 Governor O'Reilly published an extract from the whole of the Spanish law in his dominion (Louisiana), and Spanish law lingered on for a long time in that area—and, indeed, is not entirely dead there now. In 1852 the Supreme Court of Missouri stated that

"We are informed that the first printed book brought into this state, containing any Spanish law, was the *Partidas* and that event occurred later than the year 1820."

Territory ceded to the United States by Mexico naturally had the *Partidas*. They remained in force in Texas until 1840 and were frequently cited in early cases in the state. In California these laws lasted as late as 1850 and were often invoked by American judges. Traces still remain in California law.

As late as 1921 the Supreme Court of the United States published a series of reports on Philippine law, and every volume of the series cites the *Partidas*.

King Alfonso saw the need of a history for his country—a history of Spain itself, and a history of the world. *La Primera General* (The First General Chronicle) covered the history of Spain from the Moorish conquest of 711 A.D. until the death of King Alfonso's father in 1252. Then he gave his historians the monumental task of writing the history of the entire world from the Creation to his own times. Actually they got no farther than the birth of Jesus, so detailed were they in their writing. Both histories, nevertheless, were important to the study of historical development.

Not until rather recently have musicologists and artists realized the place of the Learned King in the developments of these fields. Art in the Middle Ages, or what has survived, was for the most part the product of churchmen. The subject matter was therefore likely to be religious in nature. King Alfonso patronized secular art, as well as religious, and caused to be produced, thereby, what may be regarded as Spain's first books of painting.

Artists who have seen the gorgeously illuminated books on astronomy, chess, and backgammon, and on the miracles believed to have been wrought by the Virgin Mary, say that the paintings are surprisingly sophisticated, that they possess great spontaneity and fluidity of movement, and that the human and animal figures are realistic. The colors have such clarity and brilliance that they seem to have been set on the parchment only yesterday. Studies now underway in Spain may show that these

pictures are an important step in the evolution of Medieval art.

The music of *The Canticles* of the king has an importance all its own. There are over four hundred of these songs, replete with verses and music. The variety of the melodies show that the king's musicians drew upon numerous musical traditions—Moorish, the tradition of the Gregorian chant, of course, and even upon the folk songs of Spain. Music lovers are struck by the strange quality of these songs, like no other music exactly, and one producer of Victrola records in this country now offers for sale an excellent long-play disc featuring the well-known countertenor, Russell Oberlin, who sings to the accompaniment of lute and finger cymbals.

Sociologists see in the hundreds of illustrations of these books a wonderful opportunity to observe, at first hand almost, how men lived in the thirteenth century. People of all walks of life are portrayed, especially in *The Canticles*,—farming, silk culture, fishing, hunting, playing games, at war, traveling, cooking, living and dying. The first picture of a baseball game appears in these pages, as well as the earliest portrayal of a Spanish bullfight. Many eminent European sociologists consider King Alfonso's books as great treasures of Medieval art and life.

It is difficult to believe that a king as busy as King Alfonso could find time

to look after the recreation of his people. But he did just that. Under his patronage, books on both outdoor and indoor games were written. His *Book of Chess, Dice and Backgammon* still can be seen in the Museum of the Escorial outside Madrid. There in brilliant colors that have withstood the ages can be seen men and women, and even children, playing chess. So clearly have these games been presented that modern chess players can play thirteenth-century chess with no difficulty.

Most of the royal books exist today. Of those dealing with science the most famous are *The Book of the Wisdom of Astronomy* and the famous *Lapidary*, both of which influenced Western thought until well into the Renaissance. Both have been printed in facsimile, the latter even in color, and can be found in some of the libraries in the United States.

Each year the Learned King is emerging farther and farther from the past that shrouds him and from behind the curtain of Spanish inability to publicize his greatness. Already recognized by those who know his works as one of the great personages of the Middle Ages, he will in time reach the prominence he so richly deserves abroad and which, in his human way, he would have loved to have.

What produced such a different and powerful character we can only guess. That it was produced makes the world the richer.



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Some Early American Music

By ELSIE DEAN



WHILE our Puritan forefathers were enforcing stern discipline forbidding the use of music or songbooks in many of the New England churches, the gay Cavaliers of the South were enjoying the "merrie" amusements adopted from their Mother country. These pleasure-loving Cavaliers introduced to America the love of music and dancing. Every manor house was equipped with the harpsichord and "fiddle" and "balls for their own amusements" were not foreign to them.

To the Cavaliers nothing was quite as important as their social activities. Every girl was encouraged to play the harpsichord whereas a gentleman was not recognized as such if he were not an accomplished violinist. Ladies and gentlemen alike were ardent devotees of the dance, having learned the Minuet and the Virginia Reel at a very early age.

It is evidenced by the prominent Southerners who fill the pages of our histories that this background of music and dancing has played an active part in the development of America. According to the "Expense Account" in George Washington's *Journal*, he was a devout patron of the "consort," the theater, and the Ballad Opera which was quite the vogue of the day. At the present time, the imported harpsichord which he bought for his adopted daughter may be seen at Mt. Vernon. Under the direction of her grandmother, she was obliged to practice, at least, six hours daily.

Of Thomas Jefferson it is said that he won the hand of his wife from many eligible suitors because he was an excellent violinist. In fact, Thomas Jeffer-

son was so interested in "instrumental musick" that he kept within his employ only those capable of forming a band. His servants were gifted with the French horn, bassoon, and clarinet. Patrick Henry was also a violinist and playing was his favorite pastime. It was not unusual for him to resin his bow and frolic about—singing, dancing, and playing at the same time.

For more than half a century, musical glasses known as the Armonica held a prominent place in concerts both in this country and abroad. The Armonica was invented by Benjamin Franklin. For this instrument, especial music was written by leading composers including Beethoven and Mozart. Having invented the instrument "capable of thorough bass and never out of tune," Benjamin Franklin learned to play it exceedingly well. In addition, the chords of the harp and guitar held no mysteries for him. And, his greatest love was singing!

After the Revolution, the popularity of secular music spread from the Southern States throughout the North and East—and later into the undeveloped West. At the beginning of the nineteenth century organs, formerly frowned upon by pious objectors, were accepted into the churches. Songbooks gained their rightful place and dancing masters found a congenial welcome. Thus, all America launched upon a musical career.

Today, more than ever before, the entire world is conscious of the importance of musical training and of the appreciation of it. Great men have learned that the joy of fame cannot equal that of the expressive soul. What better way than through the heart of music?

On Gravity

(Continued from Page 91)

As Rosicrucians we believe that one single law permeates the entire cosmos. Sincere seekers in all fields find that consolidation of present theories approaches more and more this viewpoint. (21)

At speeds approaching the velocity of light such as we incur in atomic accelerators and cosmic ray particles, the Newtonian concept of mass is overshadowed by the *apparent* dynamic mass of a particle moving at velocities approximating the speed of light. *This differs greatly from the static mass.* No synchro-cyclotrons, proton-synchrotrons, and other atom-accelerators could have been made to operate if the designers had assumed that the mass of an electrically charged atomic "bullet," at speeds approaching the dimension of the speed of light, was identical with its quasi-stationary conditions. Relativistic adjustments were one of the means by which the giant accelerators were made to work, and progress was thus made in the field of nuclear physics.

The Einstein concept introduced the element of space-time. Whereas this is not—as yet—a full description of *all* the phenomena encountered in the Universe, it does offer the following fascinating promise of a break-through:

Those experienced in the history and the development of the physical sciences are familiar with the fact that often before the ultimate, final description is conceived, which permits a truly comprehensive description of the physical phenomena encountered, there is a forerunner in terms of a *dimensional* concept. (22) This new dimension which bridges the gap between the electromagnetic phenomena (as described, for instance, in the famous equations of James Clerk Maxwell) and the Newtonian Laws, that are operative within the quasi-stationary field of gravity, have been established already in Einstein's assumption of a maximum limiting speed—namely, the speed of light in vacuo, an *electromagnetic phenomenon*. Thus, as a forerunner of the detailed electrical-magnetic-gravitic parameters of space and the events within it, we

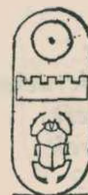
have already, at least in what is called in terms of a physical dimension, the concept of an electromagnetic event (the speed of light) interacting with such parameters as inertial mass of a body (e.g., a beam of light bent near the periphery of the sun).

Newton's mass-concept has thus been superseded in several places, for instance at extremely high velocities. Now even his third law, conservation of momentum, appears as an unwarranted generalization.

Whereas the concept of an ether pervading all the cosmos was disproved by the precise experiments of Michelson and Morley, there is reason to believe that the *gravitational field* describes not only the masses operating in it but also has a strange inter-relation to *inertial mass* which, however, could not be discovered in the manner in which the M. M. experiment was made. Neither is it included in the experimental set-up that underlies the Eötvös and the Cavendish instrumentation.

Before, Einstein's gravitational mass and inertial mass were identical *by definition only*. Today the natural growth of the physical sciences demands improved methods of description. A theory must include such proven phenomena as the change of mass of a quickly moving particle (Einstein's Equations). The conversion of mass to energy and of energy to mass and the relativity of time require modifications of the classical systems. Moreover, a comprehensive theory must be able to account for the apparent recession of distant nebulae at different speeds, for Planck's quantum, for the constituents of the nucleus, for particles moving or being born in intergalactic space, and other recently discovered experimental facts. Einstein himself anticipated the possibility of interaction of gravitational fields with the structure of the elementary particles of matter. (24)

Several attempts have been made by outstanding scholars to correlate these apparently diverging viewpoints. Results of a conference on the role of



gravitation in physics were published some time ago. (4)

All this brings about the possibility that gravitation may not be the unalterable, immutable obstacle of free motion which it now appears to be. Therefore, the way to overcome gravity and the effects of inertia under conditions of acceleration, and to gain access to interplanetary space, may not be the brute force of high-powered reaction motors, but ultimately some method of affecting, neutralizing, or reversing the gravitational pull . . . or sailing with it. This is NOT the same as using the crude force of rockets regardless whether chemical or atomic . . . neither is it the use of "electric wind." Neither of these concepts overcomes the extreme G forces to which a body contained in such flying objects is subjected when exposed to extreme accelerations.

Is inertia affected by the total distribution of matter in the universe as postulated by Mach's principle? If we consider the so-called fixed stars as an inertial reference frame, we may, perhaps, have there an absolute basis of a comparison for the theoretical equality of inertial and gravitational masses of a body. Thus, *anisotropy of matter*, as discovered by C. N. Yang and T. D. Lee, may perhaps result in the possibility of an anisotropy of inertia which in turn may also influence such concepts as the existence of *anti-matter*, the possibility of which was recently discussed by E. Teller.

Could it be that matter does not act and react uniformly and symmetrically in all directions? Could it be that we deal again with—to use a simile—stereo-phenomena, the opposites that resemble each other as though reflected in a mirror . . . thus giving a *twofold appearance and yet potential polar opposition within one and the same concept*? This *nonequality yet similarity* of polar opposites may well present a fascinating approach of experimentally proven modern thinking, in terms of old "duality" that heretofore was of subjective significance only . . .

The symmetry of all laws, demanded by quantum mechanics as well as by Rosicrucian philosophy, has led to the discovery of positrons, anti-protons, right-handed and left-handed spins. If it discovers anti-mass, this might offer

a (highly explosive!) means to counter gravity.

Will the Rosicrucian dictum "as above, so below" hold in this instance also? Will the law of dual and balancing opposites be upheld in the instance of Gravity *above*, and in the fields of intramolecular structure and subatomic resonance *below*?

It should be realized that *all gravity measurement is closely linked to the problem of time measurement*. Thus the determination of time assumes added significance, both from its philosophical concept as well as from the viewpoint of precise instrumentation. By tradition, time and the fraction of it that we call *solar year*—the month, hour, and second—is as yet an astronomical unit. Is it as constant as theory assumes? Already the cesium-beam atomic clocks in operation at the National Bureau of Standards in Washington, D. C., with a potential accuracy of one part in ten billion, are furnishing important data. Will it be found that astronomical time is slowing down with respect to atomic time? Is the vibration of intratomic matter (on which the atomic clocks are based) a truly universal constant? These are unresolved questions and their deeper understanding may perhaps throw important light not only on gravity but on practically every single branch of science.

From the viewpoint of Rosicrucian philosophy, the extreme permeating and penetrating power of particles and events apparently coming to us from cosmic space, their description in terms of billion electron volts and vibratory energy content (such as spin in certain instances), and their interaction with other events might be interpreted as experimental evidence of a cosmic influx of power like that termed *Nous* by the Rosicrucians of old. Will the more precise description of gravitational phenomena end the apparent gravity continuum? Already in the major physical work referred to previously, gravity waves have been found to exist, together with other facts.

Again, a discussion of these phenomena goes beyond the scope of this presentation. It is mentioned only because it gives an indication that a deeper, inspired understanding of the gravitic properties of space, of certain physical

concepts, and conditions that seem to interact with them, may perhaps offer an entering wedge towards the objective investigation of all-pervading eternal events that the great mystic Masters possibly realized in a subjectively idealized manner. By taking this material out of the realm of individual illumination into the field of clear, provable fact, by establishing objective, repeatable experimental evidence accessible to all, a great step forward may well be made to reconcile the age-old Rosicrucian beliefs with the type of thinking that can be accepted by an open mind of intellectual integrity.

Gravity and Elementary Particles

At the other end of the scale, in the very small, we are confronted with the fact that neither gravity nor electromagnetic forces suffice to explain motions in the field of fundamental particles. In the substructure of matter, repelling forces are such that the internal cohesion of a subatomic structure is not practically infinite any longer.

The nucleus in the atoms is—in part at least—constructed of protons. These latter are electrically the equal and opposite of electrons in accordance with the Rosicrucian concept of duality. Therefore, the nucleus contains the following strange condition if it consists of two or more protons:

At the infinitesimally small distances which constitute the diameter of the nucleus in an atom, or over the approximate distance of 10^{-12} centimeters,* the force of electric repulsion between protons exceeds one pound. *Despite this prodigious force of repulsion, which is much greater than gravitational attraction, the nucleus ordinarily does not fall apart. There must, therefore, be present an equal and opposite force that holds the nucleus together.* This condition becomes the more pronounced, the further we go in the atomic system towards the heavier atomic nuclei since they contain a greater number of protons. Precise determinations have been made to prove beyond doubt that, when the above-mentioned protons are brought together still more closely than 10^{-12} centimeters, the large electric repulsion

between the protons *is overpowered by an even greater force of attraction between the protons.* Hence fusion can then occur, a process which takes place in the sun and in the hydrogen bombs.

Since electrons as well as protons constitute particular charges of electric energy in motion, they may be considered the equivalent of an electric current that is closed in itself. As such it creates a magnetic field. Therefore, the magnetic properties in these primary constituents of the nuclear events, underlying all matter and energy, assume added significance. (23)

Here, however, we reach the borderline of present understanding. Whereas a charged particle, such as a proton or electron, can well be considered the equivalent of a micromagnet or a combination of same in certain respects, it goes beyond present theory to offer a full explanation for the fact that the neutron possesses a magnetic moment, even though it has *no* electric charge.

The phenomena with which we are dealing here are in certain respects so closely similar one to the other that *the possibility exists that they all are but differing expressions of one and the same major phenomenon.*

A fresh approach may open a door here. The spin of the primary constituents of matter and their magnetism have properties that may perhaps lend themselves to explain truly the interaction of certain of the nuclear and electric forces. The break-up of the nuclei may thus offer not only access to vast amounts of available energy, freed from bondage within the smallest constituents of energy and matter, but it may, perhaps, permit a deeper insight into the one comprehensive law that holds the universe together.

Today we can show the disintegration of one single particulate entity of matter, be the same of terrestrial origin or a messenger that has travelled through the vastness of interstellar space for aeons of time. In some atoms this may amount to the precise analysis of matter weighing but 10^{-18} grams.* Thus the limits of our experimental analysis have been pushed in the last several decades to the range where we approach

* 10^{-12} centimeters equals .000 000 000 001 centimeters or .000 000 000 000 4 inches.

* .000 000 000 000 000 001 gram



observation in the order of magnitude of the constituents of matter and energy. A break-through to a unifying theory is, therefore, imminent in the microcosm as well.

The newly found ability of man to detect and measure the constituents of the microcosm has as far-reaching a significance as has his ability to extend his view to the far reaches of the universe where the distant nebulae seem to recede from each other . . . only to find that at the very limits of space visible with the 200-inch telescope the expansion seems to be slowed down—where at the very fringes of the visible universe a possible return of the expansion may take place. We are approaching the splendor of the Divine Thought, the action of which expresses itself in the stars and the nuclei of matter . . . and in the heart of man.

At this stage where we have hardly scratched the surface, it is important to keep an open mind. *Facts as honestly observed and registered by reliable instrumentation and skilled observers must be accepted* whether they fit our school picture of physics or not and without regard to political expediency and selfish interests of individuals and organizations. Conversely, experimental evidence cannot be disregarded by the mystic whose illumination remains subjective. *Both* inspiration and hard, objective, scientific work are necessary to bear out the original illumination. To produce results, one without the other will not do. In the words of the great Thomas A. Edison (who, incidentally, was a thinker of the most liberal kind), "Invention is 95% perspiration and only 5% inspiration."

Will we continue to buck gravity by crude rockets which are outmoded even before count-down?

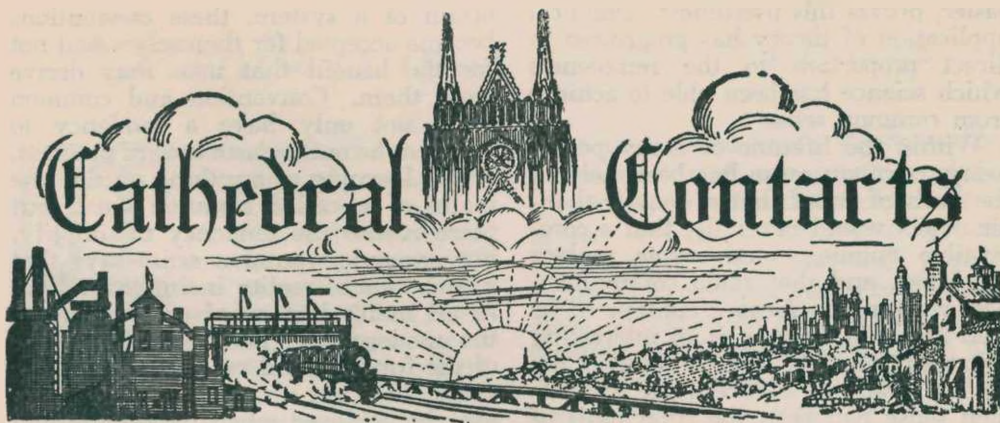
Has gravity already been understood more deeply and thus been brought under control elsewhere? Let us realize that this probability does exist even if we consider but a minimum percentage for this occurrence on the more than 100,000,000 stellar bodies of reasonable similarity to our earth—as so conservative a scientist as Harlow Shapley, former director of Harvard College Observatory, now estimates in the known universe. (19)

Are we going to finance some truly basic research, not just underwrite the further juggling of mathematical figures derived from inadequate and partial observations? Basic research—experimental, analytical, and intuitional—should receive high priority without being corrupted for destructive purposes.

More facts are needed for a basis upon which a truly unifying theory of our universe may then, perhaps, be proposed. So mote it be.

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (*Please state whether member or not—this is important.*)

THE VALIDITY OF COMMON SENSE

By CECIL A. POOLE, *Supreme Secretary*



IT HAS long been recognized as a fact that the ability to use common sense is a gift which many people accept as infallible. This quality is then looked upon as if it were an attribute of intuition. Often people are satisfied by concluding an argument with the observation that their final judgment conforms to common sense. Actually, it can be the very opposite of what it is presumed to be. It may be no more than prejudice or opinion. When an individual makes prejudices synonymous with common sense, there is a tendency to limit the judgment of the individual and the expansion in thought of the society in which he lives.

Throughout man's progress, philosophy, art, religion, and science have frequently represented a revolt against common sense. When the customs and conventions of a group of people become so ingrained in their consciousness that the so-called common sense of certain individuals reflects a general point of view for the group, it is only by those who are brave enough to enter into other fields of thought and advance new ideas that an effective means of combat is brought about against prejudice and convention, both of which are a part of mass common sense.

Science today has accomplished many things that have resulted in assisting people. It is justified by its usefulness. The fact that science has provided for much practical application, and the means of helping people to do work



easier, proves this usefulness. Practical application of theory has progressed in direct proportion to the remoteness which science has been able to achieve from common sense.

Within the lifetime of many people today, common sense has been held as the basis of proof that a heavier-than-air object would never fly, that a combustible engine would never replace the horse, and that radio communication was only a freak condition to be seen in a side-show or as an interesting demonstration. In other words, in the field of practical science alone, if common sense had been the final basis of judgment for the numerous ways in which science aids us today, these achievements would never have come about.

When common sense becomes a standard for the conventions and prejudices of a society, then all thinking individuals proceed to seek liberation from such restrictions by turning to abstraction in science, philosophy, religion, and art. Abstraction gives an individual a taste and experience of freedom. It releases him from those restrictions that would otherwise bind him in the society of which he is a part; and, as is typical, the abstraction can also go to extremes as evidenced in forms of art as well as religion and philosophy, and lack of sound judgment in the sciences.

Nevertheless, convention reinforced by common sense is a recurring condition. Those who depart from what is conventional today to turn to the abstraction in the arts and sciences will become the conservatives of tomorrow. So it is that concepts become established by individuals strong enough to dominate society, and in some manner establish a law, a procedure, or a system, which may be accepted by a future generation as common sense, in spite of the effort required. Without examination of the nature and source of the

origin of a system, these conventions become accepted for themselves and not for the benefit that man may derive from them. Convention and common sense not only have a tendency to dampen the enthusiasm toward progress, or the learning of anything outside the realm of so-called common sense, but there is also the tendency to simplify. For example, common sense says that a definition of reality is simple, and yet in all man's history of progress up to the modern age, he is still uncertain of the fundamental realities of the universe. It is not certain that a time will ever be achieved when philosophy and art on one hand and religion and science on the other will relate themselves in a constructive manner, such as would result in a more sane approach to the problems that face society.

Philosophy should lead the way, because philosophy is the one discipline that can be formulated within the mind without recourse to outside events or entities. To broaden man's vision, philosophy must attack the errors of common sense and, at the same time, must appeal to man's judgment. If man is to evolve in the manner he was intended, he must consequently be led to criticize common beliefs and be able to appeal to reason and not base his decisions on some prior prejudices.

When man truly philosophizes—that is, when he functions as a reasoning being—he is then appealing to the highest source of his own nature. Man has the ability to reach beyond the conventions and prejudices set up in his immediate environment and to reach to a depth of his own consciousness that is related to the energy which provides and maintains life and which, as it is brought to the level of consciousness, will make his reason more dependable. Reason, when developed, can become a better guide and a more valid one to human endeavor than any concept of common sense, convention, or prejudice.

IN APPRECIATION

I wish to express my appreciation for the many well wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally, and am asking you to kindly accept this means as evidence of my sincere thanks.

RALPH M. LEWIS, *Imperator*

Frontiers and New Vistas



THE frontiers and new vistas urgently awaiting attention are not in physical and chemical research and engineering but in man himself; not in technologies but in the wisdoms that give meaning and direction to them.

Science has released to us tremendous energies and opportunities, but we must turn inward for understanding and direction of these things. As scientists our opportunity is to see the interdependence of our individual specialties and the order of the Universe, of our individual selves and all mankind. We

must understand more about healthy self-interest and our interdependence for we have neglected their importance to the lopsided cultivation of profits, power, prestige and "success," pseudo-values, mirages, and means rather than ends. We are part of humanity, units of living and loving and reasoning that are genuine communities, whose members are part of each other not in standardized parts but in common eagerness for the same values.

—J. A. Aita, M.D., and G. A. Young, M.D.,
"Love, Affection and Human Relatedness,"
The Nebraska State Medical Journal—September 1958.



NOT ONE . . . BUT FOUR

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Early Rosicrucian Manifestoes

3. THE CONFESSIO

By JOEL DISHER, F. R. C., *Department of Literary Research*

To the reader unacquainted with the history of man's quest for spiritual maturity, it may seem curious that a universal brotherhood such as the Rosicrucians claimed to be should have chosen Germany as the place and the early years of the seventeenth century as the time to bring themselves to public notice. That they did so is a fact, but the reasons for so doing in themselves have some bearing on their purpose.

Mystics may be said to have played a dominant role in the Christian Church from its founding to the time of Constantine's vision at the Milvian Bridge in 312 A.D. Thereafter their exclusion from places of influence both pastoral and doctrinal was systematic. Secondary and covert as their influence was forced to become, it was still vital to the spiritual needs of the growing body of Christians. It had much to do with the development of the mythology—the central core of Church doctrine. Due mainly to the teaching of Plotinus and his pupil, Porphyry, in the third and fourth centuries, the doctrines of Plato provided a mystical anchor through the whole of the Middle Ages. Side by side with the developing dogma of the Church, the older teachings persisted. St. Augustine's wavering between Manichaeism and Christian doctrine is an example.

In the ninth century, Johannes Scotus Erigena, a bright light of Scholasticism, translated the "Celestial Hierarchies" of the Pseudo Dionysius,



thereby once again bringing pagan mystical thought to bear upon Christian speculative philosophy. In fact, both Albertus Magnus and his pupil St. Thomas Aquinas drew their inspiration from theosophy, the Kabala, and Alchemy as much as from so-called authorized sources.

The thirteenth century saw the birth of the Dominicans or Order of Preachers within the Church. It also saw the rise of the Albigensians who were tinged with Gnosticism and Manichaeism, and the Beghards who persisted in furthering doctrines declared heretical. In Germany, the Dominican Master Eckart began a mystical movement which under his pupil, Johannes Tauler, flowered into the Friends of God. Nicholas of Cusa, although a prince of the Church, was another mystic and Renaissance man.

The threats to the Church's complete domination were not all confined to the theological realm per se. Copernicus, Giordano Bruno, Galileo, Kepler, and Tycho Brahe were making observations and discoveries decidedly inimical to ecclesiastical pronouncements. And, of course, Paracelsus was roughly handling Galen who since the third century had bestrode the entrance to any great advance in medical knowledge.

Germany was the middle ground where all these currents and cross currents met and mingled. It was by no means unnatural that many felt themselves to be living out the *last days* with

Satan rampant. Nor was it to be wondered at that prophets abounded to interpret and to foretell. And it was equally natural that in all the foment of prophecy, argument, and opinion, many were found ready to listen. A messiah's voice might perchance be heard.

Paracelsus had written in his "Treatise on Metals": "There is nothing concealed which shall not be discovered; for which cause a marvelous being shall come after me who as yet lives not, and who shall reveal many things."

More specifically, he wrote that "soon after the decease of the Emperor Rudolph there would be found three treasures that had never been revealed before that time."

The comet in 1572 was, therefore, portentous; but more so, the two new stars that appeared in Serpentarius and Cygnus in 1604.

In 1612, Emperor Rudolph died, suggesting that Paracelsus' prophesied three treasures would soon be found. It mattered little that Paracelsus' Rudolph was symbolically the Hapsburg empire and not specifically Rudolph II, unknown to him as an individual, or that the three treasures were not named. It was enough that a powerful if unbalanced servitor of the Church and the ruler of an empire "where the sun never set" had been removed. It was enough, too, that the Rosicrucian Manifestoes gave promise of being treasures.

Germany had always been a stronghold of Mysticism. Luther had turned it into one of Protestantism. Paracelsus had solid achievements for the benefit of man to his credit even though his cavalier treatment of revered fetishes made him in the eyes of many the traducer of the sons of light. His prophecy was fearfully and expectantly revered. The astronomer-astrologers gave it further meaning. The stage was set and the curtain was ready to rise. What better time or place for the Rosicrucians to walk into the spotlight? Hadn't Shakespeare written: "There is a tide in the affairs of men, which, taken at its flood, leads on to fortune"? What better flood in the affairs of men was to be found?

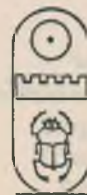
It is not too much to see a plan in this. One can do so without assuming that the Manifestoes were a hoax or that the Rosicrucians were swept away by the hysteria of prophecy or unduly influenced by cosmic disturbance. Francis Bacon had spent some years in Continental travel and had fingered Europe's pulse rather expertly. On his return to England, he had written for the queen a report on "The State of Europe" (about 1580).

What Bacon knew from firsthand experience must have been the basis, too, of what he wrote in "An Advertisement Touching an Holy War" in 1622. He had also discovered that the human mind does not reflect images perfectly as does a mirror but in distorted fashion; hence it had to be approached warily and by indirection if it were to be entered to its benefit.

The iconoclastic approach of Paracelsus, then, could only end unhappily as in his own case. For that reason, the Manifestoes stressed the fact that "although he was none of our Fraternity," Paracelsus had nevertheless "diligently read over the Book M." Thus his followers might well consider themselves most ready to accept the proposals of the Brotherhood. With the orthodox learned, however, the case was likely to be otherwise says the *Fama*: "But such is their opposition that they still keep, and are loath to leave, the old course, esteeming Porphyry, Aristotle and Galen, yea, and that which hath but a meer show of learning, more than the clear and manifested Light and Truth."

The *Fama*, it would seem, was casting its nets widely in an attempt to intrigue the alert, awake the sleeping, challenge the self-satisfied. Having done that, it proceeded to the "Confession" or setting forth of the reasons why the Rosicrucians were now opening their ranks to all who believed themselves ready.

The *Confessio* began thus: "Whatsoever you have heard, O mortals, concerning our Fraternity by the trumpet-sound of the Fama R. C. do not believe it hastily, or wilfully suspect it. It is Jehovah who, seeing how the world is falling to decay, and near to its end, doth hasten it again to its be-



ginning, inverting the course of Nature, and so what heretofore hath been sought with great pains and daily labor He doth lay open now to those thinking of no such thing, offering it to the willing and thrusting it on the reluctant, that it may become to the good that which will smooth the troubles of human life and break the unexpected blows of Fortune, but to the ungodly that which will augment their sins and their punishment."

It continued: "For it is not absurd to suppose many are overwhelmed with the conflict of thought which is occasioned by our un hoped for graciousness, unto whom (as yet) be unknown the wonders of the sixth age, or who, by reason of the course of the world, esteem the things to come like unto the present, and, hindered by the obstacles of their age, live no otherwise in the world than as men blind, who in the light of noon, discern nothing only by feeling."

The tone is understanding and conciliatory; it is difficult in tumult to weigh things calmly and many can only see the future in terms of the past. That a sixth age would follow the classic five set forth by Hesiod might be accepted as a probability without

either the realization of its immanence or the appreciation of its character.

The thirty-seven reasons, therefore, were indirect persuasions rather than tabulated arguments; but they were intended to be reassuring. Even so the matter seemed to end as suddenly as it had begun. The curtain went down, the lights went out, the Rosicrucians were, so far as the public was concerned, as though they had never been. The suddenness of their going was as great as the surprise of their coming.

They gave no forwarding address. The trumpet *Fama* was still sounding and resounding, waking surprisingly persistent echoes. One such was *The Chymical Wedding of Christian Rosencreutz* which is to be considered as the last of these early manifestoes. On the surface, however, the whole endeavor seemed abortive. The yeast nonetheless was at work. The Brotherhood had aroused the mind of man to a new evaluation of things—touched it to new dimensions of thought and capability. Those who gave evidence of usefulness to the Brotherhood were called behind the curtain for instruction—and the reformation on another level went forward.



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**The
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Temple Echoes



THE New Year's Feast like the Pyramid Building ceremony in the Fall is an occasion of particular significance to Rosicrucians wherever they may be. The form has been established but each year the spirit is altogether new. The ceremony in the Supreme Temple is one in which the Emperor, the Supreme Secretary, the Grand Master, the Supreme Chaplain, and the Supreme Colombe are the chief participants. The Colombes assisting at this feast usually number twelve or more. The ritual at all points is simple but the atmosphere is profound, making it a cherished part of the Rosicrucian life. It is hoped that Rosicrucians will attend the lodge, chapter, or pronaos nearest them at this New Year season.

* * *

The March equinox marks Spring in northern latitudes but heralds the coming of Autumn south of the equator. This means that while some Rosicrucians celebrate the New Year at the sowing time, many others must observe it at the time of harvest, according to their geographical location. The same reversal occurs with the Pyramid Ceremony—in northern latitudes it takes place in the Fall but in southern in Spring. The time, the month, read the same—but the season is different. This leads to the pleasant thought that the cycle of the seasons is continuous and Rosicrucian activity continues—it is always New Year's and always pyramid building time. September 20, 1958, a radiant Spring afternoon in Sydney, Australia's Botanical Gardens, Sydney Rosicrucians were building a pyramid, and half a world away other Rosicrucians were doing the same in crisp, autumn weather.

△ ▽ △

The Emperor, Frater Ralph M. Lewis, was briefly away from Rosicrucian Park twice recently. He participated in Francis Bacon Lodge's Mystical Festival in San Francisco. He also attended San Diego Chapter's one-day rally as guest speaker and was later the honored guest of Abdiel Lodge in Long Beach at a special convocation.

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Early in the new year, Takahiko Mikami, Japanese exponent of brush painting, exhibited in the Modern Gallery of the Rosicrucian Egyptian Oriental Museum. Television viewers able to receive KQED telecasts have long been thrilled with Mikami's classes in which he demonstrates the technique of brush painting. When Mikami spoke in the Gallery, an overflow audience made a second talk and demonstration necessary.

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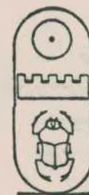
Soror Ruth Phelps, Librarian of the Rosicrucian Research Library, has been continuing her talks on Elizabethan Rosicrucian figures. In January, she spoke on the mystical aspects of Francis Bacon's philosophy, and in February on John Heydon and the symbolism of numbers. Her concluding talk in April will be on the *Fama*.

△ ▽ △

Frater Mario Salas of the International Lecture Board returned to Rosicrucian Park at the year's end after a successful lecture tour of Central American countries—but only long enough to cast his accounts, refresh himself, and gather new material for another tour.

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Through the thoughtfulness of Frater D. D. Patell, Inspector General of the Order, Rosicrucian Park now has a pictorial record of Bombay Pronaos' successful project in behalf of the Tata



Memorial Cancer Hospital Fund. As was mentioned in the December *Digest*, the Pronaos presented Dorab Mehta's comedy *Nas Bhag*. The photographs show a large and evidently highly amused audience in attendance. Dr. N. N. Kailas, Deputy Minister for Public Health, presided and photographs show him, the pronaos officers, and members of the cast enjoying the occasion in relaxed and amiable fashion. The whole Park appreciated this closer look at Bombay fratres and sorores and their thoughtfulness in sharing their activities.

* * *

The Pyramid Ceremony of John Dalton Chapter, Manchester, was held in Buxton—a point sufficiently central to be convenient to members from Liverpool, Nottingham, Ipswich, and Leeds. About sixty members were present in Buxton Pavilion Gardens for the ceremony.

* * *

Soror Burns' concerns are no longer confined to John Dalton Chapter members or even the good people of Manchester. Everybody is taking up the cry "Bawbees for Woolies"—but who knows what it means? Our Literary Research Department after exhaustive search in its favorite volume for recondite matters (the only volume it has), *Rider's British Merlin for the Year 1833*, reports that it is a completely modern invention, especially since the Coat of Arms above the motto displays on its divided shield argyles croisés on an azure field above a money bag gules. Accordingly it is deduced from our aforesaid authority that Soror Burns is desirous of donations of old and worn woollens which she will exchange for coin of the realm which in turn will swell John Dalton's coffers. A pretty, polite, and genteel way, we must say, of gathering funds for the Chapter. So, "Bawbees for Woolies" and a fine hurrah for Soror Burns!

* * *

Joseph Priestley Chapter of Leeds still holds honor position in the matter of travel. They were off again in sizable numbers to Buxton for the Pyramid Ceremony but they couldn't manage it without one or two side excursions. First, as is their wont on such occasions, they lunched—substantially, we

hope—and then made off for Pool's Cavern. Pool was a robber who once took refuge there. (One wouldn't expect Merlin for 1833 to give him any notice; so we didn't look.) The party may have thought to find a few woolies left about to carry to Soror Burns for Bawbees. Any found would have been too damp anyway; so the party left the cavern and went on to the museum where they saw a stuffed lion. Being undecided as to its worth in bawbees, they left it and hurried on through a heavy downpour to the Pavilion Gardens and the pyramid site. Then the sun came out and they participated in the pyramid building. Then back to Leeds—not before tea, however.

* * *

As a feature of its tenth anniversary, George Washington Carver Chapter selected 25 articles from its ten volumes of Bulletins and reprinted them in a booklet, *The Best From the Carver Chapter Bulletin*. This was made available for \$1.00 at its Fall rally. The articles range from historical sketches of early American Rosicrucians—Kelpius, Seelig, Matthai, Beissel, and Miller—to a symposium of thought on the halo. A few copies are still obtainable and will be sent postpaid for the original price. Inquiries should be addressed to Hubert E. Potter, Bulletin Editor, George Washington Carver Chapter, AMORC, I.O.O.F. Hall, 9th and T Streets, N. W., Washington, D.C.

* * *

Vancouver, British Columbia, Lodge of AMORC calls regularly on a Past Master to preside at its meetings as Guest Master of the Month. This seems an excellent practice, giving the present Master the able support of those who have served before, as well as providing Past Masters with the opportunity of still contributing constructively in the growth of the lodge. Each month the lodge bulletin devotes space to the Guest Master and so reviews his contributions and the lodge's growth.

* * *

Benjamin Franklin Lodge of Philadelphia has a new and imaginative cover for its January bulletin. It is attractive and eye catching yet subdued and agreeable. It has also listed its activities in calendar fashion so that no activity is overlooked. If only it had

been more definite about its Johannes Kelpius Calendar. What is it? What does it cost? Where does one write for it?

* * *

Helios Chapter of Columbus, Ohio, sets forth pointedly and graphically the matter of growth, and the obstacles that prevent it, in its *Helios Herald* for January. It emphasizes a plan—and other lodge and chapter members may find its ideas worthy of study.

* * *

Readers are not always aware of the fact that items for notice in this column must reach us well in advance. It was necessary recently to forego mention of a festive occasion at Desert Hot Springs Pronaos. The presses were running when the item came in—and they couldn't be stopped even when the matter was of pumpkin pies, roast turkey, and cranberry sauce. Everybody will be happier if you tell us sooner!

▽ △ ▽

The Greater Brilliance

By LARRY GLOVER, F. R. C.



As this is written, a small earthly thing is hurtling through space out beyond the moon to take its place as the tenth planet of our solar system—a man-made planet destined to circle the sun into infinity. Soon, man will follow the path blazed into the heavens by his fiery missiles—missiles of steel and copper and innumerable complex alloys. Man has conquered earth and soon will be master of space. What, only a few short years ago, was unattainable is now within our grasp and even the most skeptical of us must recognize that what man can dream, he can attain.

However, as man raises his eyes to the heavens, he overlooks the greatest dream of all. Engrossed in mastering his environment, in freeing himself from his home planet and venturing in-

to the infinity of space, man has little time to spend in attaining the greater goal: self-mastery and the development of the Infinity of his own Soul.

Here is a dream to challenge the greatest dreamers. Luna, Venus, Alpha Centaurus are all outshone in the brilliance of Light, Life, and Love. Neither dream will be easy to attain. Both require the crossing of an infinity of cold and darkness, but only the latter will bring mankind to its true destiny.

It is to be hoped, therefore, that as man reaches outward into space he will come to a more personal realization of the infinity of the Cosmic and the proportionate smallness of his own material world. Perhaps then he will turn to a fuller exploration of all levels of Cosmic knowledge and will, in time, reach that true goal of which he is not yet even properly aware—peace in ultimate perfection.

TWELFTH DEGREE INDEX

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Indexes are of inestimable value to all members who review and do study research. This particular unit covers the first hundred monographs of the Twelfth Degree which were issued prior to June, 1955. There will be no reprints when this limited stock is gone. A closing-of-inventory reduction on this item gives you a \$1.25 value for only 50 cents. If you have these monographs, order an index now. Price postpaid, 50 cents. ROSICRUCIAN SUPPLY BUREAU, San Jose, California. (Ask for Twelfth Degree Index, No. G-38.)





What Is Cosmic Consciousness?

By RALPH M. LEWIS, F. R. C.



THE term *cosmic consciousness* refers to a unique human experience: first, it is quite unlike any other phenomenon which man experiences; second, notwithstanding the rather common references to it in mystical and other literature, it is rarely comprehended. The phrase is not like most others wherein words have been assigned some particular significance. In this instance each of the words, cosmic and consciousness, retains its general meaning. However, in addition they together contribute to the creating of a third profound meaning. In an analysis of the term, it may logically be asked, Why should cosmic and consciousness be related? What have the two words in common?

The use of the word *cosmic* is ordinarily indicative of one of two fundamental ideas. The first of these notions is of an all-embracing reality. It alludes to primary being, the essence out of which all phenomena spring. Not only is it the root of all things but the laws and order by which they manifest. For analogy, suppose we think of a circle circumscribing everything, leaving nothing outside its nature. In this analogy, then, the circle represents the notion of the cosmic. However, in this analogy there is an exception, for within it are two ideas. There is the circle and also that which it includes.

The cosmic, however, is not dual in this sense. It is not a state or condition on the one hand which embraces something else on the other. The Cosmic is

all that is; it is all that can be. Yet it is no single thing in itself. The word *cosmic* here means cosmos, the absolute, pure being. In fact, such terms, as cosmic rays, the cosmic egg, and cosmic dust used by modern science, denote the quality of infinity. They suggest the relating of phenomena to an unknown and inclusive state of reality.

Aside from this materialistic idea of the cosmic, there is still another one. It is the conception of the cosmic as *mind*. It represents the cosmic to be a ubiquitous and all-pervading intelligence. This intelligence is conceived as the primary reality. Out of this intelligence have been created energies and forces by which the material universe exists. Some think that the Cosmic, as mind, created the insensible substance which we know as matter. Mind is presumed to have molded this matter, as a potter does his clay, to form the things of the world. Others hold that all things are but a parallel objective expression of the cosmic mind, as all words are but objective expressions of thought. The primitive American Indian tribes conceived of a cosmic soul. The individual soul was thought to be a part of this whole cosmic soul or personality.

Marcus Aurelius, Roman statesman and Stoic philosopher, expounded *cosmic unity*. This unity, he declared, is mind and reason. He also thought that this cosmic unity included all attributes which are associated with nature. Aurelius conceived the idea that this Cosmic mind extended into all manifestations to govern and order their development. To him the qualities of

all things which we perceive are but different attributes of the single cosmic mind. Of the cosmic, Aurelius said: "(It is) one order made of all things, one God through all, one being, one law, one reason common to all things, intelligent and alive." Rosicrucians concur with this teleological concept of the cosmic. To the Rosicrucian the cosmic is the harmonious relationship of all natural and spiritual laws. It is the divine infinite intelligence of the supreme being permeating everything. It is the intangible unlimited source from which radiate the immutable constructive powers of divinity. Rosicrucians think of the cosmic as a state or condition of order and regulation—and not a place.

What do we mean by *consciousness*, the second word of the mystical phrase? In a strictly psychological sense, we can say that it is a condition of sensitivity by which a reaction occurs. Consciousness results in an organism's responding to a stimulus acting upon it. If someone pricks you with a pin, you react to the sensations it produces. You recoil from the pin. Other living things react to such influences as thermal changes, heat, cold, and light.

Consciousness, however, goes beyond providing physical reaction to our environment. The human being has the ability to identify most of his sensations. Man not only sees, hears, feels, tastes, and smells stimuli acting upon him. He also knows them, that is, is able to give the stimuli meaning. Man does not just have a group of sensations but an experience as well. To him an event consists of things existing in time and space. To those who are reading this article, it is not just a matter of seeing. They also have that state of *consciousness*, as they read these words, which is *ideation*. They are conferring meaning on the impressions which they are receiving through their eyes. There are, then, two general kinds of consciousness of which we are commonly aware. One we may call *perception*; the other, *cognition* or *knowing*.

Are the impressions of consciousness limited to just those we receive from the receptor senses? Every cell of our being is capable of reacting to certain stimuli. Each cell has an inherent striving which compels it to perform certain

duties. These duties are subtle drives which are locked within the cell's vital or living force. Does this consciousness, dwelling in every fiber of our being, have its ideation, its thoughts, as well? If so, then behind the thinking mind, behind our objective awareness, are a series of other minds. These would be states of reality but unlike our objective one.

The sensitivity of our being, however, is not disjointed, but rather united. As the classical psychologist, James, has said of consciousness: "Such words as 'chain' or 'train' do not describe it fitly. . . . It is nothing jointed. It flows. A 'river' or 'stream' are metaphors by which it is most naturally described." There must be, then, various kinds of experience occurring in this stream of consciousness. Many such experiences we do not ordinarily realize objectively. It is like looking at one bend of a river and not seeing what lies beyond.

Self and Divine Self

I have said that we ordinarily do not experience what lies in the whole stream of consciousness. When I say "we," I mean self. But what is the self? Let us define self as a detachment, a distinction which consciousness makes from all else which it realizes. This means that *self is consciousness*. It is as a reality apart from all other realities of our experience. To put it succinctly, self is the knower and all else is the known. Self is the subtle ability to be aware of our stream of consciousness. It is like a light's being reflected back upon itself.

The self has no determinative qualities like those of the physical world. In other words, self is not large or small, black or white, hard or soft. Our loss of any of our sense faculties, as those of sight or hearing, does not cause self to diminish. We do not lose any of our consciousness of self when our sight or hearing is diminished. The most notable example of the nature of self is the exercise of will. It is the focusing of consciousness, the directing of it toward certain ends. Whatever we do voluntarily is the distinguishing of consciousness, as one kind of reality, from that to which we expose it. Simply put and to use a phrase we have often used before, self is the *consciousness of consciousness*.



There is also the term *divine self*. This is very commonly associated with soul. In most religious doctrines, this divine self is thought to be an infusion of our being—something distinct and separate from our physical nature. The divine self is commonly held to be different from what we ordinarily know as our self. However, this notion of separation of self is a false one.

Consciousness is a stream. The realization by consciousness of any one phase of its nature is self in that particular phase. Similarly, it is the same river whether we go upstream or downstream. There is not, then, a physical self, a rational self, a moral or a divine one. There is but *self*. We may become aware of consciousness in certain of its states but none of such phases of its activity constitutes a separate self. For analogy, you are not a different person just because you have moved your body from one room to another in your home. In your walking from one room to another, only the relation of the body to its environment has changed. Likewise, then, you do not have different selves to function on different planes of awareness.

If consciousness is a stream of sensitivity, it then has a flow from higher to lower thresholds of response. Its functioning must have a hierarchal or scalelike relationship. The higher octaves of this scale respond to cosmic phenomena, vibrations of reality which are of extremely high rapidity. Thus the higher aspects of consciousness perceive a more extensive aspect of the manifestations of the cosmic. Realizations in the higher aspects of consciousness cannot be described in objective terms. Such experiences would have no qualities known to the objective receptor senses. We are inclined to call such exalted states of consciousness *responses* of the inner or divine self. However, they are, more likely, the consciousness responding to the more infinite phases of cosmic activity. We can say that it is consciousness related to a different kind of exalted experience.

Let us remember that consciousness in man is not a thing in itself. The stream of consciousness is a state or condition. It arises from the vital life force that flows through man as a *cosmic energy*. We now begin to see the

interrelation of the words *cosmic* and *consciousness*. We cannot be conscious without being conscious of something. What we ordinarily call *consciousness* is that state which arises when the vital life force of our being is acted upon by various octaves of cosmic vibrations. So, when we realize the self on a higher plane of consciousness, we are realizing an indescribably greater reality of the cosmic. It is unlike anything we know, for it has none of the qualities of the known.

For further explanation we may use the analogy of the sense of taste. Taste has three principal qualities. We call these sweet, bitter, and saline. Everything we taste is a variation of these three qualities. We cannot experience taste without them. Suppose, however, we suddenly did experience a taste sensation unlike anything before realized. Further, it would be neither sweet, bitter, nor salty. This new sensation we could not describe except as *taste*. Actually the sense of taste would be responding to some other or unknown stimulus. It would be reacting to some reality, that is true, but it would be an undefinable one. So, too, it is with self or consciousness when it reacts to those higher octaves of cosmic reality. At that time we realize a different kind of consciousness only. We perhaps then refer to the experience as of the divine, inner, or cosmic self. But it is none of these in particular, for there is but the *one self* moving through the different states of realization.

Higher Conduct and Realizations

Moral idealism and the dictates of conscience must not be confused with cosmic consciousness. Righteousness and virtuous conduct are not indicative of cosmic consciousness. The moral sense may be quickened without the individual's having knowledge of or experiencing cosmic consciousness. The human consciousness can become sensitive to the harmony of the being in which it resides. When self experiences inner peace, freedom from distraction, such a harmony of the whole organism is being realized mentally, physically, and psychologically. This experience then calls forth in the objective mind images, mental pictures if you will, which correspond to the tranquility and gratifying sensations one is having.

The individual is overwhelmed by perhaps impressions of love and compassion for mankind. He also experiences awesome reverence for whatever he conceives to be the divine, his notion of God. These sentiments and mental images are then transformed by the individual into spiritual and religious ideals. As a consequence, the individual's life, his thoughts and actions, conform to the psychic motivations, those impulses which he experiences. However, such spiritual impulsations are not necessarily the consequence of one's attaining cosmic consciousness.

Cosmic consciousness is an awareness not only of the harmony of the vital life force within us but it is the realization of our cosmic connections—of the unity of the human organism with the *other phenomena* of the cosmic. It is the experiencing of the primary cosmic energy and consciousness which permeates and composes all being. Or we can simply say that cosmic consciousness is an awareness of the absolute—a momentary union in consciousness with the cosmic. All things are of the cosmic, but cosmic consciousness is a kind of exalted or supreme perception of our being a part of the cosmic.

An East Indian philosopher has said that cosmic consciousness is an experience in which infinity is not only conceptualized but also realized. James, psychologist and an eminent authority on this subject, says: "The principal characteristic of cosmic consciousness is a consciousness of the cosmos, that is, of the life and order of the universe." In all this we see the significance of the unity of the words *cosmic* and *consciousness*. One is conscious being; the other is a realization of conscious being.

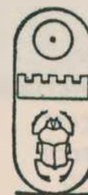
How is cosmic consciousness attained? There have been numerous methods of attainment proposed. The Buddhist, Hindu, Sufi, and Christian mystics have advocated different techniques for the experiencing of cosmic consciousness. The fundamental steps are the same for each method. The first step is to avoid the continual dominance of the stream of consciousness by the lower octaves of vibrations. In other words, we should not permit self to be constantly preoccupied by the world

apart from us, the world of material reality. We should periodically practice introversion, if but for a few minutes a day—that is, turning the consciousness inward. One should experience self or the consciousness of consciousness, in order to realize his stream of consciousness as apart from the obligations of the world. In other words, allow the psychic and higher emotional impulses to register and to occupy consciousness. One must move self gradually upward to the higher states of realization. The first step in doing so is *aspiration*. This is a desire of the mind as distinguished from the desires of the body.

The next step is that of *meditation*. Here one no longer concentrates, focuses, the consciousness upon any single desire, not even upon an ideal. Rather, one allows a transition of consciousness to take place. The self begins to have new and different experiences. Just as in turning at a bend in the road, we gain a new vista. Or we may say, it is like experiencing different notes as one moves upward in the diatonic (musical) scale.

Cosmic consciousness is not had at once. It is not an automatic acquisition, and not always realized just because it is sought. One must first acquire the ability to move freely into the higher states of consciousness through the technique of meditation. To accomplish this, there is a kind of celestial ladder which the self-consciousness must climb and each level of the climb of consciousness has its awards. The duration of experience on each level in the ascent may be but seconds.

Eventually, those who have earnestly sought their ideal, and also have lived in accordance with it, will experience the union with the cosmic. That experience is beyond any exactitude of description. The most we can say is that it is an ecstasy. The time lapse for such an experience is uncertain. It may be realized as an eternity and yet, from the objective point of view, be only the passing of seconds. In cosmic consciousness, self is projected beyond the illusion of time and space. All the levels of one's consciousness are *en rapport* with the consciousness of the cosmic, which is in every being. In other words, on each level of consciousness we are in part in touch with the



consciousness that directs all manifestations, the forms of other kinds of reality, but the higher we ascend in the stream of consciousness, the more we are put in touch with the consciousness of the whole.

Dr. H. Spencer Lewis, just as the mystics before him, wrote much on the topic of cosmic consciousness. Of all he wrote, one simple phrase is very significant: "Cosmic consciousness is illumination." Of this illumination, he further said: "To mystics illumination means understanding." It is, in other

words, an intuitive light of the mind by which things come to be realized in their true cosmic significance. In cosmic consciousness, nothing is left out of the sphere of good because nothing falls short of having some value, a value which we come to know in its true light. Such illumination leaves no place in the human consciousness for shadows, for doubt and ignorance. With the passing of these shadows, disappear those great plagues of mankind, fear and hatred. Can any experience confer upon mortal existence a greater blessing than cosmic consciousness?



ANNOUNCEMENT OF ROSICRUCIAN RALLIES

Members living in the areas where the following scheduled Rallies will be held are invited to make plans to attend. The Rally programs are always a source of enjoyment and inspiration to those attending.

Spokane, Washington: The Spokane Pyramid Chapter will sponsor the first Rosicrucian Rally in that area on Saturday and Sunday, March 21 and 22. As part of the two-day program, the Rosicrucian New Year ritual will be included, and convocations, lectures, and entertainment are being planned for the enjoyment of all members attending. Guest speakers will be Grand Councilor, J. Leslie Williams of Vancouver, and H. R. VandeBogart, the Inspector General of the Portland, Oregon, area. For further information, write to the Rally Chairman, John H. Aylor, East 1848 12th Avenue, Spokane 32.

Dallas, Texas: The annual Southwest Rally sponsored by the Triangle Chapter of Dallas will be held on Saturday and Sunday, March 21 and 22 at the Chapter quarters, 1921½ Greenville Avenue, Dallas. The guest speaker will be Mrs. H. Spencer Lewis. In addition, there will be the New Year's ritual, installation of new officers, special convocations, lectures and demonstrations. For further details, write the Rally Secretary, Daphne A. Jannopoulos, 4136 Glenwick Lane, Apt. 3, Dallas.

London, England: The Francis Bacon Chapter of London will sponsor their annual Rally on Saturday and Sunday, September 5 and 6. Details concerning the program and further information can be obtained by writing the Rally Secretary, Soror J. S. Rolph, 36 Penberth Road, London, S. E. 6.

Chicago, Illinois: The Nefertiti Lodge of Chicago will sponsor its annual Rally on Friday, Saturday, and Sunday, April 10, 11, and 12. Members in the central part of the United States are cordially invited to this Rally at the Nefertiti Lodge, 2539 N. Kedzie Avenue, Chicago 47. The Ninth Degree Initiation will be conferred. The many other program features will include addresses by Grand Councilors of the Order. For further information, please write to Edward Sere, c/o Nefertiti Lodge.

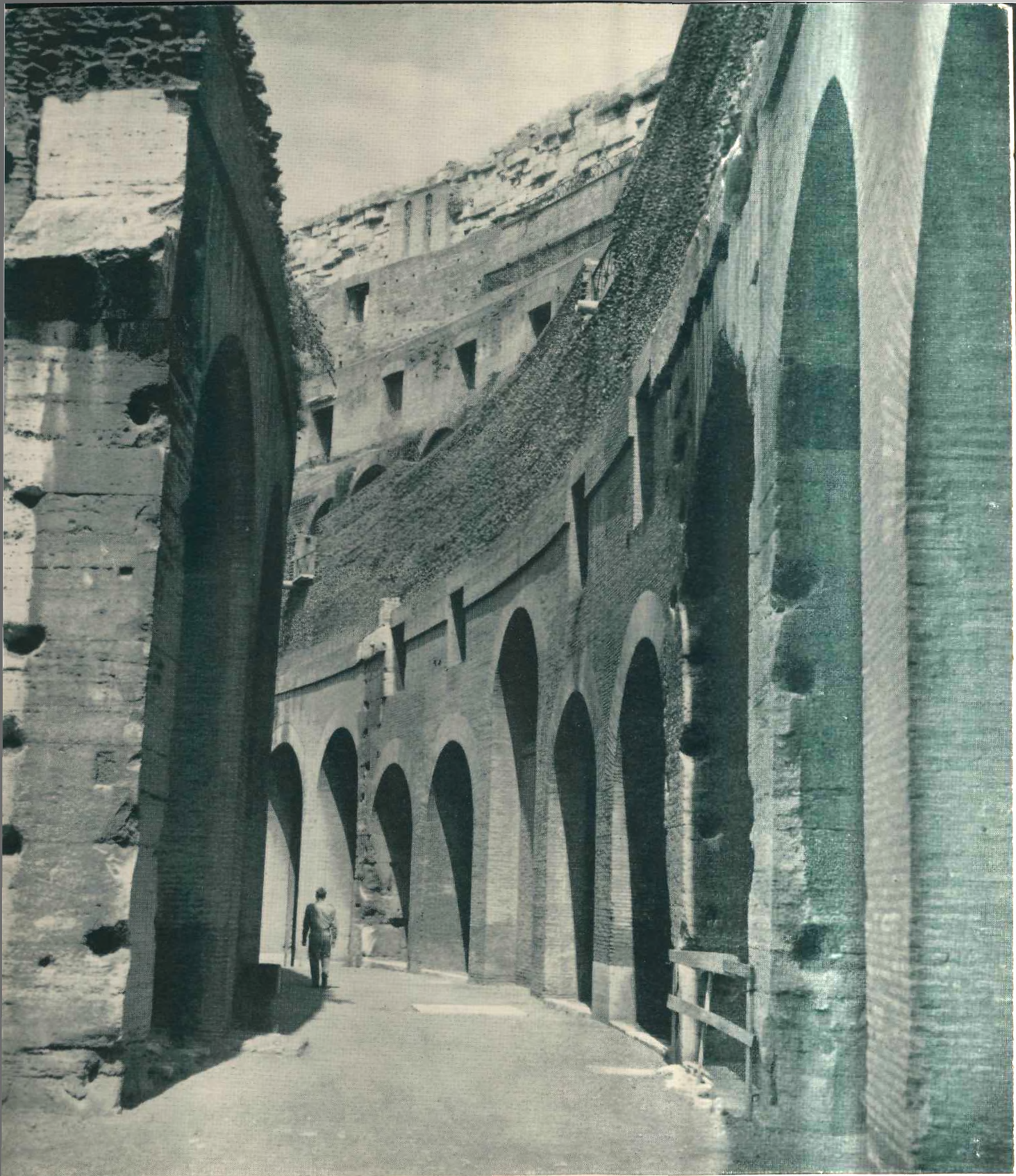
ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *February* issue for a complete listing—the next listing will be in *May*.



(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)

**The
Rosicrucian
Digest
March
1959**



WHERE CRUELTY REIGNED

The alcoves shown led to the subterranean chambers of the arena of the great Roman Coliseum where prisoners, wild animals, and gladiators were kept before being brought forth to fight to the death in front of audiences of 87,000 cheering Romans. These spectacles were staged by a patronizing government to keep the restless populace amused.

(Photo by AMORC)



MAGIC IN THE SKY

Known as the Temple of the Sorcerer, this pyramid-temple rises several hundred feet at Uxmal, Yucatán, Mexico. At its apex is the temple where the magician-priests invoked the powers of the gods. The priesthood was learned in sciences and arts; their knowledge still wins the admiration of today's archaeologists. The ever-encroaching jungle must be thrust back or it would again envelope the structures in a cloak of living verdure.

(Photo by AMORC)



- *Ancient Ceremonies*
- *Rosicrucian Counselor*
- *Mystic Sites*



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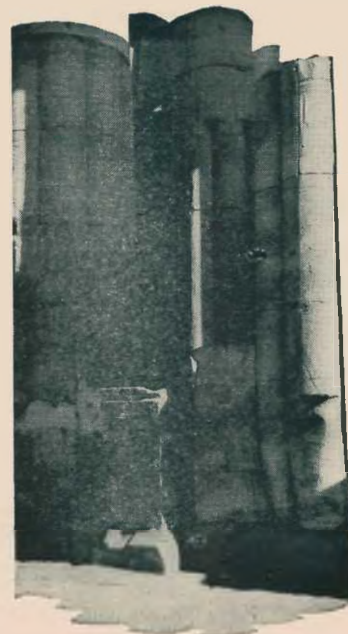
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A. M. O. R. C.

San Jose, California, U. S. A.

The Rosicrucian Order, AMORC, in announcing this tour, is cooperating in good faith with the air line and the tour sponsor involved, and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members, and receives no remuneration other than a ten dollar fee per tour member to cover the clerical and printing costs involved in presenting this information to members.

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WHAT HAPPENED BEYOND THIS PORTAL?



The Ancient Mystery Initiations

MEN were born again. Men with heads bowed in grief, men burdened with personal problems, cynical and bitter—candidates all, they humbly crossed the thresholds of the ancient mystic temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant*?

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What secret method or process for attaining this *self-knowledge* was divulged to these candidates under solemn oath? Plato said, "To be initiated is to be born again." Do we possess within us the possibility of an unsuspected life here on earth, greater than the one we now live? Did the initiations of the ancient Osirians of Egypt, the Eleusinians of Greece, the Essenes, and the Mithraists of Syria disclose a way by which all men can attain these things?

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